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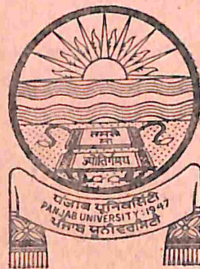
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PART II

Edited

By

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KṢEMENDRA'S GRUDGE AGAINST INDISCIPLINED STUDENTS OF 11th CENT. A.D.

VED KUMARI

Kashmir was a great seat of learning in ancient times and many students from various parts of the country were drawn to it in search of knowledge. Hiuen Tsang had spent two years in Kashmir and studied various Śāstras and copied the valuable manuscripts. He informs that there were more than one hundred monasteries and five thousand brethren living.¹ Kalhaṇa's *Rājatarāṅgiṇī* refers to a large number of Vihāras and Maṭhas built by kings, queens and ministers of Kashmir.² Vihāras were mainly for Buddhist monks while Maṭhas were meant for those who followed the Brahmanical system. All these Vihāras and Maṭhas were centres of culture and religious life and had gradually developed into educational institutions. Free board and lodging was provided to students so that they could pursue their studies without any worry. The puritanic austerity of student life as prescribed by Dharmaśāstras was to be practised by students but there were some among them who were interested more in merriments than in their studies. Ordinarily a student was expected to wear coarse clothes, avoid the use of perfumes, garlands, ornaments, collyrium, shoes, umbrella, etc. He was not to participate in musical concerts and dances. Unnecessary conversation with ladies was to be avoided. He was enjoined upon to keep himself free from envy, anger, covetousness, false pride and sexual desire.

But there were some chaps who never obeyed these moral injunctions and turned their Maṭhas into centres of rogueries of low characters. Kṣemendra, the greatest satirist of Sanskrit literature, was perturbed by the ugly behaviour of students of lax virtue

1. S. C. Roy. *Early History and Culture of Kashmir*, p. 145.
2. *Rājatarāṅgiṇī*, I.103, 147, 169; III.9.14, 464, 476; I.170, 191; III.460, V.38.40; VI. 223, 243, 300, 303, etc.

and tried to draw the attention of the society to their mean vices. With the keen insight of a shrewd observer, he examined their daily life and presented satirical sketches in *Deśopadeśa* and *Narmamālā*. In the 6th chapter of *Deśopadeśa* he describes astutely the vicious activities of a student from Bengal. The aim of Kṣemendra is neither to hurt any individual nor to amuse the reader through licentious writings. As he himself has pointed out in verses 3 and 4 of *Deśopadeśa*, his aim is to uphold morality.

He knows the special power of the satirist and hopes that people put to shame by scornful ridicule might abstain from vices and thus be benefited by his efforts.

ये दम्भमायासयदोषलेश-

लिप्ता न मे तान्प्रति कोऽपि यत्नः ।

किन्त्वेष हासव्यपदेशयुक्त्या

देशोपदेशः क्रियते मयाद्य ॥

हासेन लज्जितोऽत्यन्तं न दोषेषु प्रवर्तते ।

जनस्तदुपकाराय ममायं स्वयमुद्यमः ॥

Alexander Pope, an English writer of the 17th century A.D., had expressed exactly similar views in the Epilogue to his Satires :—

Yes I am proud; I must be proud to see Men not afraid of God, afraid of me : Safe from the Bar, the pulpit, and the throne, Yet touched and shamed by Ridicule alone. O sacred weapon, left for Truth's defence, Sole Dread of Folly, Vice and Insolence.¹

Kṣemendra has used well this sacred weapon of satire to strike his blows on hypocrisy and corruption which had polluted the society of Kashmir in his days.

In the 6th chapter of *Deśopadeśa*, he pays ironical homage to a student who like Śiva is the usurper of the pleasing half at the free feeding house (सन्ने वामार्धहारिणे), is terrible (उग्र), Poison-eater (विषभक्ष), and armed with spear at night (शूली). When he comes to Kashmir from another part of the country he is just like a skeleton and people avoid his contact fearing him to be a ghost.² While eating at

1. William K. Wimsatt, T R and Cleanth Brooks; *A short History of Literary Criticism*, p. 209.

2. कालकंकालसदृशश्छात्रो देशान्तरागतः ।

करंकशंकया दूरात् सजने वर्ज्यते जनैः ॥

different houses by turn, he sits downfaced waiting eagerly for food after having observed a fast.¹ But after sometime the same thin Gauda student changes altogether like a serpent who becomes young after throwing away his old skin.² Honoured with *tilaka* at the free feeding house, he grows fattish with festive food and fragrant unguents. With bright-coloured dress and with his nails nicely cut and painted with red paint, he is ashamed of holding in his hand the first page of a manuscript as he roams about in the company of those who hold discus and iron arrows.³ He is proud of his new shoes producing a hard cracking noise and walks slowly looking at his waist girt with a red belt for keeping the knife.⁴

He wears triple made golden ear-rings and looks like Kubera, the lord of wealth.⁵ Puffed up with his self importance, he makes the bards sing false praises of his beauty though with the dark complexion of his face resembling a black vessel he surpasses even *Śanaīścara* the god of Ugliness.⁶ With black face and white teeth and a big turban on his head, he appears like a monkey when he smiles in the company of courtesans.⁷

1. गृह्वारेषु भुञ्जानः स्नातकः संशितव्रतः ।
प्रणतश्चान्नसंकांक्षी जपति प्रहरद्वयम् ॥

Ibid. VI.4.

2. अवाप्ततिलकः सत्रे भोज्यैर्द्वर्तनैश्च सः ।
भुजङ्गकञ्चुकमिव त्यक्त्वा संजायते नवः ॥

Ibid. VI.5.

3. अलक्तकाङ्क्षितोदघृष्टनखश्चित्राम्बरोऽथ सः ।
लज्जते मलपत्रेण चक्रनाराचसञ्चये ॥

Ibid. VI.10.

4. उपानत्कुत्सितारावगवितः स शनैर्ब्रजन् ।
लोहितशूरिकापट्टवेष्टितां वीक्षते कटीम् ॥

Ibid. VI.12.

5. चञ्चत्कर्णमुवर्णाङ्कः स्थूलत्रिगुणवाली ।
प्रभाते धनदाकारस्तूर्णं निर्याति दैशिकः ॥

Ibid. VI.23.

6. निर्दोषपात्रतुल्यास्यकान्त्या जितशनैश्चरः ।
गीयते रूपकन्दर्पशृङ्गात्रो दुर्गंतगायनैः ॥

Ibid. VI.15.

7. शीतकाले शिरःशाटी वेश्यावेश्मसु दैशिकः ।
हसनं कालमुखः शुक्लदशनो वानरायते ॥

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HYPOCRITE

Highly fraudulent, the Gauḍa student pretends to be very pure. While walking he avoids the touch of any body and tucks up his upper cloth in his armpit.¹ He cries aloud if anybody happens to touch him and does not eat food prepared by others.² The water of the whole river is regarded insufficient by him for cleaning his body but actually he has no hitch in eating residue in the dish of the prostitute and no scruples in drinking wine first tasted by her.³ When he collects butter, sweets and rice cooked in milk in his vessel at the free feeding house, one must be sure that this rich food is finally offered by him to gods in the form of courtesans.⁴ If he excels the sages in do-not-touchism, he competes them in five penances also. His five penances are indulgence in prostitutes, gambling, spying, hunger strike and stabbing others.⁵ His is a special Āśrama, entirely different from the four Āśramas, namely, *brahmacharya*, *gṛhasthā*, *vānaprastha* and *sannyāsa* as prescribed by Dharmaśāstras.⁶ He poses to be very innocent in the presence of ladies and asks as to why they are laughing and what they are talking about as if he understands nothing, but in his heart of hearts he is in search of widows and other young ladies for his enjoyment.⁷

1. स्पर्शं परिहरन् याति गौडः कक्षाकृताञ्चलः ।
कुञ्चितेनैव पाश्वर्णेन दम्भभारभरादिव ॥
Ibid. VI.9.
2. क्षत्रिणः सपवित्रस्य स्पर्शं हृङ्कारकारिणः ।
लज्जन्ते मुनयोऽप्यग्रे गौडस्यापरपाकिनः ॥
Ibid. VI.3.
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स एव भुङ्क्ते वेश्याभिरुत्सृष्टं मधुभोजनम् ॥
Ibid. VI.19.
4. सत्रे छात्रेण पात्रेण कृते भोज्यपरिग्रहे ।
तुष्यन्ति देवता वेश्याः क्षीरिणीघृतमोदकैः ॥
Ibid. VI.30.
5. वेश्यासक्तो द्यूतकरश्चाक्रिकः प्रायङ्गुलं सदा ।
कुक्षिभेदी मठवने छात्रः पञ्चतपा मुनिः ॥
Ibid. VI. 31.
6. न ब्रह्मचारी न गृही न वनस्थो न वा यतिः ।
पञ्चमः पञ्चभद्राख्यश्छात्राणामयमाश्रमः ॥
Ibid. VI.32.
7. हसन्ति किं भणन्तीति मुग्धोक्त्या परयोषितः ।
विश्वास्य सेवते घूर्तः सत्रभोजनवर्णनैः ॥
Ibid. VI.22.

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Ibid. VI.22.

As regards family, he announces himself to be a Thakkura¹ but Kṣemendra feels that in his own country the chap must have been a barbar or shoemaker or fisherman or butcher because he does not know even *samdhya*.² Children of good families are expected to know *samdhya* atleast by heart. He is not acquainted well even with alphabets but is still arrogant about his scholarship. Not to speak of *Svastipāṭha*, he hardly knows *Oṃkāra* but is bent upon defeating the old Kashmīri scholar.³ With no back-ground at all, he commences the study of Patañjali's *Mahābhāṣya*, *Tarkaśāstra* and *Mīmāṃsāśāstra*.⁴

Interested in gambling, feasting and the company of prostitutes, he looks for meat in festive dinners, inquires about the fee of courtesans and the amount gained in gambling.⁵ But when he squanders everything in gambling by the end of the day, he, bereft of clothes and besmeared with dust is ashamed and appears like a *Piśāca*.⁶ When he has money, he is bereaved of that by a gambler, a bawd, a prostitute, a shoemaker and a barber.⁷ One can see him in evenings roaming in the streets in front of the houses of courtesans.

1. गौडो गवौन्नतग्रीववृष्टकुरोऽस्मीति भाषते ॥

Ibid. VI.36.

2. नापितश्चर्मकारो वा धीवरः सौनिकोऽपि वा ।
स्वदेशे दैशिको नूनं सन्ध्यापाठं न वेत्ति यत् ॥

Ibid. VI.29.

3. छात्रः प्रवृत्तः पाण्डित्ये वृद्धकीरजिगीषया ।
कण्ठेन जानात्योङ्कारं स्वस्तिज्ञाने कथैव का ॥

Ibid. VI.7.

4. अलिपिज्ञोऽप्यहंकारस्तब्धो विप्रतिपत्तये ।
गौडः करोति प्रारम्भं भाष्ये तर्को प्रभाकरे ॥

Ibid. VI.8.

5. भाटीः पृच्छति वेश्यानां द्यूतं पृच्छति निजितम् ।
मांसं संपृच्छति भोज्ये व्रतखिन्नेषु दैशिकः ॥

Ibid. VI.6.

6. स पिशाच इवाभाति दिनान्ते द्यूतनिजितः ।
नग्नो भग्नमुखः पांसुलिप्तसत्तपसत्तपः ॥

Ibid. VI.24.

7. कितवः कुट्टनी वेश्या चर्मकारः सनापितः ।
पञ्चगौडशरणस्य करण्डग्रन्थिभेदिनः ॥

Ibid. VI. 14.

sans and making amorous gestures with hands and eyes.¹ The courtesans who take offence to his rude behaviour do not agree to accept his offer of three times more fee.²

ROWDY

Most ill-mannered, he treats all discourteously at the lodge and at the free feeding house. Behaving like a goblin at the Maṭha, like a demon in the bathrooms and like a Bhairava at the free feeding house, he scolds everybody without any reason for provocation.³ No one dare oppose him whose belly is already marked with injuries made with a knife and who would not shrink from using it against his fellow boarders.⁴ Under slightest provocation, he beats and throws out the servants of the Maṭha and tolerates only that servant whose wife is young.⁵ With a cloth around his belly, with his hair arranged in a knot and with a rod in his hand, he seems to be bent upon the extinction of the Maṭha.⁶ Just as the bigger fish eat the smaller, so he snatches away umbrellas, baskets, clothes, woollen blankets from the weak boys.⁷ Early in the morning

1. लीलाञ्चितलतापाणिभ्रूविलासविकारकुत् ।
वेश्यावेश्माग्रस्थ्यासु सायं भ्रमति दैशिकः ॥

Ibid. VI.13.

2. त्रिगुणेनापि मूल्येन वेश्यां नाप्नोति दैशिकः ॥

Ibid. VI 16.

3. मठश्मशाने वेतालाः पिशाचाः स्नानकोष्ठके ।
घटयन्ति जनं छात्राः सत्रे सन्तासभैरवाः ॥

Ibid. VI.42.

4. अनेकक्षुरिकाघातक्षुण्णकुक्षेः क्षयैषिणः ।
को नाम गोडयक्षस्य सत्रे याति विपक्षताम् ॥

Ibid. VI.2'.

5. क्रुद्धः कर्मकरान् सर्वान् निरस्य लगुडाहतान् ।
तमेव सहते दासं तरुणी यस्य गेहिनी ॥

Ibid. VI. 11.

6. उदराबद्धवस्त्रेण ग्रन्थिजूटेन नादिना ।
लगुडोद्धतहस्तेन छात्रेणोन्मूल्यते मठः ॥

Ibid. VI. 25.

7. मत्स्या मत्स्यमिवाश्नन्ति भागीकृत्यातुरं क्षणात् ।
छात्राश्छत्रकरण्डादिपटशाटककम्बलैः ॥

Ibid. VI.39.

he approaches a shopkeeper and demands much by paying little.¹ Hunger strike is another weapon misused by him. He cannot be persuaded to take food either by love or by fear or by regard and it is very difficult to tackle him.² Whosoever makes friendship with him after drinking in a common pot is stigmatized by him with the murder of a Brāhmaṇa.³ No medicine is effective enough to cure him of the fever of prostitutes, *Sannipāta* of the free feeding house and tuberculosis of Maṭha.⁴ With such students residing in it, the Maṭha is no more a Maṭha; it has become an abode of rogues and appears to be a cave in the wooden mountain full of old demons.⁵ With this pungent picture of an indisciplined student drawn with piquant skill, Kṣemendra has detected and brought to light the loopholes in the educational institutions of his day. The aim of education, as he points out in his other work *Darpadalana*, is formation of good character. An educated person should develop a liking for doing good to others, be free from arrogance, and covetousness, and develop the qualities of forgiveness and patience. Knowledge is useless if it is devoid of right judgment and if it is afflicted with envy, anger and arrogance.⁶ Kṣemendra regards

1. याचते पण्यमधिकं मूल्यमल्पं प्रयच्छति ।

वणिजस्तिष्ठति पुरः प्रभाते दैशिकः कलिः ॥

Ibid. VI.38.

2. भुक्तं करोति न प्रीत्या न भयान् न च गौरवात् ।

गौडश्चरति लोकेऽस्मिन् दुर्ग्रहोऽपि सन्निग्रहः ।

Ibid. VI.27.

3. दैशिकः कृपया येन पीतकोशः प्रवेशितः ।

तस्यैव लिखति प्रायो ब्रह्महत्यां विवाशनः ॥

Ibid. VI.33.

4. वेश्यावारज्वरः सत्तसन्निपातो मठक्षयः ।

न सङ्ग्रहेन हृदयैः साध्यतामेति दैशिकः ॥

Ibid. VI.34.

5. नायं मठः शठमठः प्राशुर्हठमठोऽपि वा ।

वृद्धराक्षसपूर्णैर्घोरा दारुगिरेर्बुद्धा ॥

Ibid. VI.41.

6. शीलं परहितासक्तिरनुत्सेकः क्षमा धृतिः ।

अलोभश्चेति विद्यायाः परिपाकोज्ज्वलं फलम् ॥

विवेकरहिता विद्या द्वेषरोषोष्मशोषिता ।

दर्पाशनिनिपातेन हृता वल्लीव निष्फला ॥

Darpadalana III.24, 24.

that knowledge as mean knowledge which makes one change justice into injustice and injustice into justice on account of avarice.¹ He is, therefore, pained to see that vulgar attitude of the Gauḍa student and condemns it in his satirical style.

1. अन्यायः प्रौढवादेन नीयते न्यायतां यया ।
न्यायश्चान्यायतां लोभात् किं तथा क्षुद्रविद्यया ॥

Ibid. III.29.

It is a very common mistake to suppose that the
Gospel of St. Matthew is a mere translation of the
Gospel of St. Mark. The fact is that the Gospel of
St. Matthew is a new work, written in a new style,
and containing much new material. It is a Gospel
in its own right, and not a mere translation of
another Gospel.

THE
GOSPEL OF ST. MATTHEW
BY
THE REV. F. D. MAHER, S. J.
LONDON: LONGMANS, GREEN & CO., LTD.
1907.

KṢEMENDRA'S VIEWS ABOUT EDUCATION

BY VED KUMARI

Kṣemendra, the great satirist-poet of Kashmir of the eleventh century A D., has written many didactic and satirical poems, in most of which he has presented a real picture of the society of his days and has dealt with various problems which had cropped up at that time. He has also suggested directly or indirectly various reforms to purge the society of its evils. Students and their education have also attracted his attention. His grudge against indisciplined students is revealed in the 6th chapter of his *Deśopadeśa* and his views about education are found in *Darpadalana*, *Carucaryā* and *Nītikalpataru*. He has given serious thought to the problem of education in the third chapter of *Darpadalana* where he stresses upon the futility of mere bookish knowledge devoid of character-formative efficacy.

Childhood, the starting point of education

Childhood, being the most impressionable period of man's life, is regarded by Kṣemendra highly important for imparting education.¹ If parents are careless in giving proper training to their children at that tender age, the children are likely to remain uneducated as was the case with Yavakrīta, son of Bharadvāja.²

Importance of the teacher

Kṣemendra's view is that education being impossible without a teacher,³ a student should pay him the highest reverence and please him by even doing personal service. He refers to Śukra's pupil Kaca and Viśvāmitra's pupil Rāma who served their

1. अधुना विद्यया किं ते विद्यार्हं शैशवं गतम् । (दर्पदलन, III. 23)

2. भरद्वाजस्य पुत्रोऽभूद् यवक्रीताभिः सुतः ।
भवस्त्यविद्याः प्रायेण पितृप्रणयलालिताः ॥ (*Ibid* 18)

3. अनधीता गुरुमुखात् कथं विद्याधिगम्यते । (*Ibid* 22)

teachers even at the risk of life.⁴ To get knowledge without a teacher is like drawing a picture in the sky.⁵

Quality of the student

Education should be imparted only to receptive students. If a teacher accepts for wealth, unworthy and dull students out of covetousness, he is likely to face insult as Brhaspati had to face at the sacrifice arranged by his pupil Samvarta.⁶ Education is evil-education if it is imparted to those who do not have the calibre to receive and retain it and is withheld from those who are worthy of getting it.⁷ A student should be fully receptive and should not behave like a broken jar which cannot retain the water placed in it.⁸ Teaching obstinate and stubborn students is like playing upon *Vīṇā* before a deaf, presence of a beautiful lady before the blind and placing garlands on a dead body.⁹

Aims of education : (1) Character

Kṣemendra knew well that education without character can lead to disastrous results. So he laid great stress on Dharma and pointed out that intellect should follow the path of Dharma.¹⁰ Kṣemendra has no praise for a person howsoever great in bookish knowledge if he has gone low due to a crisis of character in him and has corrupted his soul.¹¹ What is the use of that education, he asks, which, by means of legal arguments, changes justice into injustice

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4. चारुचर्या 44, 67.
 5. इयं शशविषाणेच्छा व्योम्नि वा चित्रकल्पना । (बृहत्कथामंजरी, p. 466)
 6. अशिष्यसेवया लाभलोभेन स्याद् गुरुर्लघुः ।
संवर्तयज्ञयाच्चाभिलंज्जां लेभे बृहस्पतिः ॥ (चारुचर्या, 74)
 7. गोप्यते या श्रुतज्ञस्य सूखस्याग्रे प्रकाश्यते ।
न दीयते च शिष्येभ्यः किं तथा शठविद्यया ॥ (दर्पदलन, III, 32)
 8. नोपदेशामृतं प्राप्तं भग्नकुम्भनिभस्त्यजेत् । (चारुचर्या, 79)
 9. वीणेव श्रोत्रहीनस्य लोलाक्षीव विचक्षुषः ।
व्यसोः कुसुममालेव विद्या स्तब्धस्य निष्फला ॥ (दर्पदलन, III, 51)
 10. नीतिकल्पतरु, IX, 8.
- यो विद्यागुरुरायाति लघुतां शीलविप्लवात् ।
तस्मै पण्डितमूर्खाय विपरीतात्मने नमः ॥ (दर्पदलन, III, 4)

and injustice into justice on account of avarice for money ?¹² What is the utility of that education which does no good to one's own self and no good to others and is a mere heap of papers ?¹³ Education without morals is lamentable.¹⁴ A scholar or paṇḍita is one who possesses paṇḍā and paṇḍā means pure mind and intellect.¹⁵

(2) Humility

An educated person should not be arrogant. Modesty decorates knowledge as blushing makes a gentle young lady more beautiful.¹⁶ Education is a lamp-light which removes the darkness of ignorance and enables one to see things in the right perspective but this lamp is useless for those whose eyesight is disordered by desire and anger and who are made blind by pride.¹⁷ Puffed up with riches, they pollute their knowledge which does not help anybody.

(3) Broadmindedness

Jealousy and anger dry up the creeper of knowledge.¹⁸ An educated man with a heart polluted with jealousy is like a well-bathed person throwing mud over himself.¹⁹ Such intellectuals sharpen their tongues to find fault with good people and do not tolerate the praise of others.²⁰ Education should result in good character, i.e. forgiveness, patience, lack of arrogance, noncovetousness and doing

12. अन्यायः प्रौढवादेन नीयते न्यायतां यया ।
न्यायश्चान्यायतां लोभात् किं तया क्षुद्रविद्यया ॥ (*Ibid.*, III. 29)

13. *Ibid.*, III. 28.

14. *Ibid.*, III. 15.

15. पंडा शुद्धा मतिर्यस्य संजाता स पण्डितः ।
तस्य भावः पाण्डित्यम् । (नीतिकल्पतरुः)

16. भाति नम्रतयैवैषा लज्जयेव कुलाङ्गना । (दर्पदलन, III. 6)

17. विद्यादीपः कामकोपाकुलाक्षणां
दर्पाग्धानां निष्फलालोक एव । (*Ibid.*, III. 151)

18. दर्पदलन, III. 25.

19. विद्यां प्राप्य कृतं येन विद्वेषकलुषं मनः ।
तेनात्मा हस्तं मुखेण स्नात्वा पांसूस्करैरतः ॥ (*Ibid.*, III. 5)

20. दर्पदलन, III. 12-14.

good to others.²¹ Kṣemendra points out that such education which makes the educated people fight amongst themselves for material things like dogs fighting over a piece of bread is useless.²²

(4) Peace and contentment

Beguiled by covetousness, people run after wealth and follow all sorts of wrong paths but real education brings peace and contentment to the educated.²³ Education is of no use if it does not put an end to the arrogance of the teacher, jealousy of the poet, avarice of the ascetic, evil-doings of the king and anger of the Brāhmaṇa.²⁴ It must teach contentment to the rich. Kṣemendra condemns such greedy poets who take their fully embellished poetry to the court to please the rich as if their poetry is a prostitute.²⁵ Knowledge is praiseworthy only when it is not put for sale in the market of the rich. It is bound to lose its worth and be degraded at the hands of selfish and cruel critics.

Education must teach one to discriminate between good and bad and take the proper decision. The final aim of education is to help man to cross over this ocean of the world. It should enable him to fix up priorities in the field of *Dharma*, *Artha* and *Kāma*. This can be achieved through educational qualities which should have at their base this faculty of discrimination and right judgement. Otherwise, education turns into a mere bread-earning proposition, giving no ennobling meaning to life and, therefore, defeats its own purpose.²⁶

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21. शीलं परहितासक्तिरनुत्सेकः क्षमा धृतिः ।
अलोभश्चेति विद्यायाः परिपाकोज्ज्वलं फलम् । (*Ibid.*, III. 24)
 22. चण्डं पिण्डार्थिनां द्वेषपिशुनानां शुनामिव ।
यया संजायते युद्धं किं तया वधविद्यया ॥ (*Ibid.*, III. 44)
 23. त्यक्त्वा प्रशमसन्तोषौ विद्यायाः प्रथमं फलम् ।
नानाविपर्ययपथैर्गच्छन्त्यर्थफलार्थिनः ॥ (*Ibid.*, III. 27)
 24. गुरुर्गवात् कविर्द्वेषाद् यतिर्भोगपरिग्रहात् ।
नृपः पापाद् द्विजः क्रोधात् सा विद्या वायंते यया ॥ (*Ibid.*, III. 49)
 25. *Ibid.*, III. 8-10.
 26. विद्यागुणास्ते विदुषां ये विवेकनिबन्धनाः ।
स्वल्पशिल्पकलातुल्याः शेषा जीवितहेतवः ॥ (*Ibid.*, III. 50)

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